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conception of the relation of this subordinate, preëxistent Son to Him who, without limitation, is called God, and of the process by which this eternal person, without losing his identity, became man. This is an old perplexity, but it presses upon every generation for its answer. Mr. Milligan truly says: "Upon the manner of the Son's incarnation the author nowhere dwells." But the author was a thoughtful man, and it is reasonable to believe that he had in his own mind some consistent conception, which did not involve contradictions or impossibilities. Is it not the duty of one who expounds this epistle to seek to discover that conception? May not a more profound study of the epistle and a wider reading of earlier and contemporaneous literature discover a solution of the problem, whose clear exposition would add to the value of the last chapter, upon "The Present-Day Significance of the Epistle"?

W. H. RYDER.

ANDOVER THEOLOGICAL SEMINARY,  
Andover, Mass.

DAS PERSÖNLICHE CHRISTENTUM DER PAULINISCHEN GEMEINDEN  
NACH SEINER ENTSTEHUNG UNTERSUCHT. Von DR. JOHANNES  
MÜLLER. Erster Teil. Leipzig: J. C. Hinrichs'sche Buch-  
handlung, 1898. Pp. v + 306. M. 6.

THE task which the author sets before himself is the discovery of the inner process of the Christianization of individuals in the apostolic age. This task he proposes to accomplish by the use of a strictly scientific inductive method. Such Christianization began to take place only with the day of Pentecost. As long as Jesus was with his disciples, much as they believed his words and loved him as a person, their attachment to him was not of the nature of an independent principle of life. Accordingly, for the proper study of the problem the facts given in the Pauline epistles, particularly 1 Thessalonians, 1 Corinthians, and Galatians, are the most helpful. Upon careful examination these facts yield the result that conversion to Christianity took place, not through the dissemination of a new religious teaching, but much rather through the powerful inworking of a divine influence on the hearts of men. Inasmuch as the change from unbelief to faith in Christ is uniformly attributed by Paul to the gospel, the author undertakes to show that the gospel, as received by Paul, was not the mere content of a divine message, but involved the very acts proclaimed in the message. The gospel has nothing to do with religious or ethical doctrines. It is

the declaration of a practical attitude on the part of God toward men. It includes God's determination to save men and his command of obedience. More in detail the gospel declares to men that God is the living and true God, as against the idols of heathenism; that sin is a universal fact in the human race; that it involves guilt in the individual; that Jesus is the Messiah, the Son of God; that his death and resurrection are the effectual means of restoration from sin to holiness and the removal of guilt; that Christ is the exalted Lord of believers; that they owe him allegiance, are bound to obey his word, repent from sin, and live holy lives; and, finally, that Christ is to appear again as a judge. This gospel Paul simply announced, not only not striving to clothe it in oratorical forms, but positively avoiding all the arts of persuasion, and depending on the content of the message for its effect. The gospel was thus a herald's message, a categorical statement, naked and bald, without accompanying argumentative processes or theoretical elaborations. The acceptance of this simple and pragmatic message was accompanied in the heart by a sure, complete, and all-embracing psychological revolution in the individual. The further progress of this revolution the author does not aim to trace. Incidentally he gives us to understand that it resulted in doctrinal and moral changes in the man, and thus doctrine arose as a consequence of conversion, and not conversion as a consequence of doctrinal instruction.

The author has made a very forcible case against the undue emphasis laid by Baur and his school on the intellectual element in the early preaching of Christianity. He has shown that the gospel as conceived by Paul was not what Professor Orr has called a "Christian view of God and the world." On the other hand, by excluding all intellectual elements from the Pauline idea of the gospel, the author has thrown himself into a net of contradictions from which he cannot extricate himself except by faulty exegesis.

A. C. ZENOS.

THE McCORMICK THEOLOGICAL SEMINARY,  
Chicago, Ill.

THE THEOLOGY OF THE NEW TESTAMENT. By GEORGE B. STEVENS, PH.D., D.D., Dwight Professor of Systematic Theology in Yale University. New York: Charles Scribner's Sons, 1899. "The International Theological Library." Pp. xvi + 617. \$2.50.

THE matter which especially concerns the reviewer is Professor Stevens' conception of biblical theology as a science, his account of